[CONFIDENTIAL.

SELECTIONS

FROM THE

VERNACULAR NEWSPAPERS

PUBLISHED IN THE

NORTH-WESTERN PROVINCES, OUDH,

CENTRAL PROVINCES, CENTRAL INDIA, AND RÁJPÚTÁNÁ,

Received up to 15th May, 1888.

POLITICAL.

Circulation, 200 copies.

Appointment of an Indian Musalmán to teach Urdu to Her Majesty and His Royal Highness the Prince of Wales.

The *Subodh Sindhu* (Khandwa), of the 2nd May, says that it would seem that a member of the ex-Royal Family of Oudh was to leave Bombay for England on the 15th instant. He has been engaged to teach Urdu to Her Majesty and His Royal Highness the Prince of Wales for three years. His pay will be Rs. 1,500 a month, and after his return to this country he will receive a pension of Rs. 700 a month for life. Her Majesty has already acquired a knowledge of Hindí, and she has now sent for a Musalmán to teach her Urdu. It is a matter of great satisfaction that Her Majesty is so desirous to learn the Indian languages. But the *Subodh Sindhu* is surprised to learn from an Anglo-Indian newspaper that the pay and pension of Her Majesty's Urdu teacher will be paid from the Indian Treasury. The *Subodh Sindhu* does not understand why the Indian Treasury should be burdened with the expense. This country cannot profit in any way by Her Majesty's learning Indian languages. It may be supposed that when Her Majesty has learnt Urdu, she will be able to discover the defects of her Indian administration by a perusal of vernacular newspapers and to introduce necessary reforms. But this is a mistake. She could already gain an insight into the state of Indian affairs by reading native newspapers

printed in English, if she pleased. It would be better if Her Majesty paid a visit to this unfortunate country. A visit would be more beneficial to India than her learning Indian languages.

Circulation, 100 copies.

The *Bhárat Bandhu* (Aligarh), of the 4th May, adverting to the rumour about the appointment of Nawáb Zaighamu-l-daula, of the ex-Royal Family of Oudh, to teach Urdu to Her Majesty, says that Her Majesty desires to learn Urdu obviously with a view to gaining a true insight into the condition of this country. But a knowledge of Urdu will not be enough for the purpose, as Urdu is not the language of the entire Indian population. Hindi being the popular language of this country, some able Pandit should be also sent to England to teach Her Majesty that language.

The same.

Circulation, 240 copies.

The *Azád* (Lucknow), of the 4th May, says that, in a letter published in the *Civil and Military Gazette*, Muharram Ali Chishti, the editor of the *Rafiq-i-Hind*, urges the annexation of Kashmír. One of the grounds on which his proposal is based is that in Kashmír the Musalmáns are not treated properly by the State. But does he not know that in Muhammadan States the condition of the Hindús is still worse? Setting aside Tonk, where the state of things is most unsatisfactory, look at Hyderabad, Rámpur, and Bhopal. The Municipal Committee of Mahbubganj in the Nizam's Dominions lately ordered a Hindu temple to be demolished. The temple escaped demolition by mere chance, and the case is still pending before the proper authorities. In Rámpur there are no Hindu temples except one which is situated outside the city. It is well known that great tyranny and oppression prevailed in Bhopal when the administration of the State was in the hands of Sadiq Hasan Khán. If any class of the people in a Native State does not receive proper treatment, Government should bring pressure to bear upon the prince to improve his treatment of that class of the people. If Muharram Ali Chishti's policy were followed, the British Government itself, which has not been able to gain the good will of all classes of the Indian

Suggested annexation of Kashmír.

population, would have to leave this country. He should remember that if the policy of annexation were revived, all Native States, including of course the Muhammadan States, would, ere long, be absorbed into British territories. Obviously he has been animated by religious prejudice in recommending the annexation of Kashmír. The *Civil and Military Gazette* calls him a representative of the Muhammadan nation, but nothing could be a greater misrepresentation than this. He is an ordinary editor and does not possess much popularity even among the Muhammadan community of Lahore, where he lives. The annexation of Kashmír would be received with equal disfavour by Hindús and Musalmáns. Another reason advanced by Muharram Ali for the annexation of Kashmír is the fortification of the frontier. But the entrance of a Russian army into India from the Kashmír side is almost impossible. As regards the protection of the Gilgit valley, the location of a small Kashmír force there would be quite sufficient for the purpose. It is almost needless to say that the revival of Lord Dalhousie's policy would make all India an enemy of the British Government.

Circulation, 240 copies.

Opposition of Talukdárs' Association to the National Congress.

The *Ázád* (Lucknow), of the 4th May, gives brief abstracts of the speeches delivered by Munshi Muhammad Imtiaz Ali, Sir Rana Shankar Bakhsh Singh, the Hon'ble Mahárája Partáb Nárayan Singh, Rája Tasaduk Rasul Khán, and Shekh Inayat-ul-lah, against the National Congress, at a general meeting of the Talukdárs' Association on the 4th April and approves of the sentiments expressed by the speakers. The *Ázád* then says that the Talukdárs' Association has exposed the National Congress, showing it to have been got up by Bengális for their own benefit and has saved the nobility and gentry of Oudh from joining the movement. The opposition of the Association has also led to another good result. The Congress threatened to lead to disputes about religion between Hindús and Musalmáns, but the interference of the Association has deprived it of its religious feature and made it a controversy between the so-called Conservatives and Liberals among the natives. Right-thinking men among Hindús are becoming opponents of

the Congress, while thoughtless Musalmáns have joined the movement. It is to be regretted that in his Lucknow speech Pandit Ajodhia Náth attacked the Muhammadan religion.

Circulation, 181 copies.

The same.

The *Hindustán* (Kálákankar), in its issues of the 8th and 9th May, criticizes the speeches made at the general meeting of the Talukdárs' Association against the National Congress and says that the speeches clearly show the selfishness and narrow-mindedness of the talukdárs and their want of patriotism and sympathy with the people.

Circulation, 240 copies.

Muhammadan demonstrations at Lucknow against and in favour of the National Congress and Pandit Ajodhia Nath.

The *Azád* (Lucknow), of the 11th May, gives an account of the two public meetings held at Lucknow on the 6th idem. One of the meetings was held in the Baradari of Kaisarbagh under the auspices of the Daru-l-Salam Association. The three halls of the Baradari were crowded to suffocation, the number of persons present on the occasion exceeding 20,000. Such a large crowd of people has never assembled in the Kaisarbagh since the mutiny. General Gough and many other officers and gentlemen had to stand outside the hall for want of room. Munshi Muhammad Imtiaz Ali was voted to the chair. The Munshi began to address the audience, but fearing that some persons might be hurt by the rush of people, he thought fit to leave the hall and hold the meeting in the *maidan*. As he could not make himself heard by the whole crowd, five more and eventually ten more persons addressed the assemblage from different platforms. Two resolutions were passed by general acclamation, expressing opposition to the National Congress and condemning Pandit Ajodhia Náth's speech of 20th April. A counter-meeting was got up by the supporters of the National Congress at the hall of the Rafah-i-Ám Association on the same day, obviously with a view to interfering with the success of the Kaisarbagh demonstration. But only three or four hundred persons attended the meeting, most of whom were Hindús. The organisers of the meeting endeavoured to induce many persons, who were on

their way to Kaisarbagh, to attend their meeting, but in vain. On their way back from Kaisarbagh some Musalmáns went to the hall of the Rafah-i-Ám, where speeches were still being delivered, and spoke in very strong terms against the objects of the meeting. The crowd became disorderly: stones were thrown at the table, and a large lamp placed there was broken: such was the way in which the meeting came to a close. Government had better put a stop to all such political meetings; otherwise riots are sure to occur sooner or later. (The *Aligarh Institute Gazette*, of the 12th May, on the authority of a correspondent, gives nearly the same account of the two public meetings.)

Circulation, 450 copies.

The *Oudh Punch* (Lucknow), of the 10th May, in commenting upon the same meetings,

The same.

says that the organisers of the Kaisarbagh demonstration issued a sensational notice and used various tricks in order to secure a large attendance. Some of them even walked up and down the road in front of the hall of the Rafah-i-Ám Association for several hours and induced by misrepresentation many persons who desired to go to the hall to attend the Kaisarbagh meeting. The assemblage at Kaisarbagh, which has been greatly exaggerated in numbers by some persons, was chiefly composed of butchers, weavers, and other such low classes who attended under the idea that the meeting would declare a remission of the income-tax, defend cow-killing, proclaim a *jihad* against Hindús, and so forth. When they heard no mention of any of these things at the meeting, they were highly disappointed and left the place in disgust, cursing the men who had deceived them. The other meeting was held at the hall of the Rafah-i-Ám Association by those Musalmáns who had been unjustly accused of supporting an alleged attack on the Muhammadan religion. They clearly showed that the charge was entirely unfounded. About 5,000 persons attended the meeting. Some ill-disposed men, returning from Kaisarbagh, went to the hall of the Rafah-i-Ám Association when the meeting was about to disperse and misbehaved themselves with a view to create a riot. But the organisers of

the meeting showed great moderation and avoided a breach of the peace.

Circulation, 500 copies.

The National Congress.

The *Aligarh Institute Gazette*, of the 12th May, publishes an article in English and Urdu in condemnation of the National Congress, observing in one place "that popular agitation, if spread among the warlike peoples of this province, will eventually cause bloodshed and ruin."

NATIVE STATES.

Circulation, 180 copies.

Recitation of the name of the Nawáb of Rámpur in the *Khutba*.

The *Najmu-l-Akhbár* (Etáwah), of the 8th May, is surprised to learn from a communication received from Rámpur that Nawáb Mushtaq Ali Khán causes his name to be recited in the *Khutba** as that of the reigning sovereign. In course of time His Highness may lay claim even to the title of Khalífa. Considering himself ruler of his pargana, even some tahsíldár may some day cause his name to be recited in the *Khutba*. The repetition of a feudatory chief's name in the *Khutba* is quite an innovation.

Circulation, 100 copies.

Expulsion from Rámpur of a man who was accused of practising witchcraft with a view to injuring the Nawáb.

The *Nizámu-l-Mulk* (Moradabad), of the 11th May, says that it is rumoured that one Mihdi Hasan, a native of Lucknow and a servant of Sahibzada Muhammad Ali Khán, was lately accused of practising witchcraft with a view to injuring the Nawáb. The city inspector of police went to the house of the Sahibzada and arrested the so-called sorcerer. Kunwar Lutf Ali Khán severely examined the man and threatened him in the presence of the Nawáb, but he would not plead guilty. Kunwar Lutf Ali Khán then ordered Mihdi Hasan to be at once banished from Rámpur territory. A police guard was ordered to take him to the Chandausi railway-station and to see him off by the next train. The *Nizámu-l-Mulk* considers the proceedings of Kunwar Lutf Ali Khán in the case to be high-handed. In the first place, the practice of sorcery is

* The *Khutba* is a sermon delivered after divine service every Friday, in which the preacher blesses Muhammad, his successors, and the reigning sovereign.

no offence under the Indian Penal Code. Secondly, Kunwar Lutf Ali Khán had no proof before him of Mihdi Hasan's alleged guilt. Thirdly, the Rámpur police had no authority to keep the man in surveillance beyond the Nawáb's dominions and to forcibly place him in the railway train at the Chandausi station. Many men have been obliged to leave the State through fear of ill-treatment owing to their being partisans of the Rámpur princes, who are not on friendly terms with the reigning chief, or owing to their having incurred the displeasure of the Nawáb's favourite buffoon. They thought that they would be able to return to Rámpur after the appointment of the new State Council. But the ill-treatment to which Mihdi Hasan has been subjected has induced them to abandon their intention of returning to Rámpur.

Circulation, 181 copies.

Kashmír.

The *Hindustán* (Kálákankar), of the 13th May, says that the Mahárája of Kashmír desired to appoint Dr. Suryabal and Bábu Nilambar Mukarji his advisers, but that the Resident would not sanction this proposal. It is well known that Mr. Plowden is chiefly responsible for the present unsatisfactory state of things in Kashmír. He cannot be expected to agree to the appointment of able men like the Doctor and the Bábu, as he appears to be bent on encouraging maladministration in order that Englishmen may have a pretext for annexing the Happy Valley. But he and other Englishmen of his views should remember what fearful consequences followed Lord Dalhousie's policy before.

Circulation, 200 copies.

Diwán Raghunath Rao's sudden departure from Indore.

The *Subodh Sindhu* (Khandwa), of the 9th May, finds fault with native newspapers for attacking Mahárája Holkar for Diwán Raghunath Rao's sudden departure from Indore, and tells them that they should never allow themselves to be deceived by the misrepresentations of Anglo-Indian newspapers, which are the inveterate enemies of this country. Setting aside Mahárája Holkar's private life, no unprejudiced man will deny that His Highness takes great interest in the administration. The affairs of the State are not in such an unsatisfactory condition as they have

been represented to be, nor will any serious difficulties arise from the Diwán's departure. Raghunath Rao's administration of Indore was doubtless good, but of late he had made himself unpopular with all classes of the people owing to his agitating for the stoppage of child-marriage and the encouragement of widow-marriage. Again, suspicions have been created in the mind of the Mahárája about his new officials, and His Highness lately administered a severe warning to them. He is said to have at the same time made some unfavourable remarks also about the Diwán. According to popular rumours prevalent at Indore the Diwán has quietly left the State owing to these and other such causes. Sham Rao Nárayan, the Naib Diwán, too, is not now held in the same high estimation by the Mahárája as before. His Highness considers the return of the old courtiers of his father to the State necessary for the better management of affairs and has already sent for some of them. The *Subodh Sindhu* then says that it is a good thing that Sir Lepel Griffin has gone to England at this juncture. The present State of things in the State is in no small degree due to Sir Lepel's secret intrigues.

Circulation, 120 copies.

The same.

The *Vritta Dhárá* (Dhár), of the 10th May, in commenting upon the same subject, says that Diwán Raghunáth Rao was anxious to sever his connection with the Indore State, as the Mahárája showed no sign of improvement. His Highness neither himself attended to the affairs of the State nor did he give full power to the Diwán. Raghunáth Rao twice or thrice tendered his resignation, but as it was not accepted, he was eventually obliged to quietly leave Indore without the Mahárája's permission. It is to be regretted that the Mahárája has become very suspicious and does not trust any of his officials. If he continues so suspicious as he is at present, it will be almost impossible for him to carry on the administration. In conclusion, the *Vritta Dhára* says that Diwán Raghunath Rao is a very able, experienced, and trustworthy man and enjoys the confidence of the Government of India. His Highness should invite him to return and reinstate him in his post.

GENERAL ADMINISTRATION.

Circulation, 450 copies.

The *Oudh Punch* (Lucknow), of the 10th May, represents England as a stout, robust, and pot-bellied European standing under a large leafless tree, and India as a Hindu woman carrying a trident and standing under the same tree in front of the European. The letter-press is as below:—

India drained of its wealth by England.

England.—What has become of the silver and golden fruits of the tree?

India.—Your blessed belly would be best able to answer the question.

Circulation, 150 copies.

The *Dabdaba-i-Qaisari* (Bareilly), of the 5th May, refers to the alleged grievances of Hindu pilgrims to Hardwár, which are as follows:—There is much over-crowding in railway carriages. Although even ten men cannot conveniently sit together in one compartment in the hot weather, double that number of pilgrims are placed in each compartment, to their great inconvenience. Sometimes the pilgrims have to pay for the railway tickets more than their proper prices. During the Hardwár fair there are many thieves and pick-pockets at every railway station, particularly at Hardwár and Jwalapur. If they are unable to relieve a rich pilgrim of his money at a station, they take tickets and travel in the same railway carriage with him in search of a favourable opportunity to do so. Again, the pilgrims are cheated by the Brahmans at whose houses they put up at Hardwár. On their arrival at Hardwár some pilgrims make over their money to these Brahmans for safe custody, but the latter substitute counterfeit rupees for some of the rupees entrusted to them. It is to be hoped that the Government of India, which has provided great facilities for Muhammadan pilgrims to Mecca, will make a point of redressing the grievances of Hindu pilgrims to Hardwár, Allahabad, and other holy places.

Alleged grievances of Hindu pilgrims to Hardwár.

Illegible writing.

The *Dabdaba-i-Qaisari* (Bareilly), of the 5th May, adverting to the rumour that in Germany illegible writing has lately been made

a criminal offence, advises the Government of India to follow suit.

Management of the Muhammadan religious endowment at Agra.

A local correspondent of the *Agra Punch*, of the 12th May, regrets to say that the members of the Muhammadan committee entrusted with the management of the Muhammadan religious endowment, which comprises the royal mosques at Agra and yields an income of about Rs 600 a month, are animated by jealousy and quarrel with each other. Maulvi Faridu-l-din, who is a very respectable gentleman, was a member of the committee. The other members made most violent and unjust attacks on him through malice and forced him to sever his connection with the committee. They rejoice at their victory, but they should remember that the same fate will attend them ere long, if the present unsatisfactory state of things continues. In commenting upon the above subject, the *Agra Punch* appeals to Sir Auckland Colvin to interfere and place the management of the endowment on a better footing. The present managing committee is composed of men among whom great mutual jealousy and enmity prevail. The *Punch* is of opinion that a new Committee should be formed. Only respectable persons, and not oil-pressers and weavers, should be allowed to vote at the election of members, and the district authorities should satisfy themselves at the time of election that the members returned by the voters are honest and pious men. Again, some of the members should be Sunnis and some Shias. If the Local Government can appoint a committee on the above lines, well and good; otherwise it had better place the endowment under official management and control.

Circulation, 180 copies.

Appointment of a Press Reporter in the Panjáb.

The *Najmu-l-Akhbár* (Etáwah), of the 12th May, says that the Press Reporter of these Provinces reported also on the vernacular newspapers of the Panjáb. But the Panjáb Government has now resolved to appoint a separate Reporter for the Panjáb. This is as it should be. One man could not well report on the vernacular newspapers of all Upper India,

especially as the number of newspapers has of late been steadily increasing. The *Najmu-l-Akhbár* censures the *Koh-i-Núr*, of Lahore, for urging that the new Reporter of the Panjáb should be a Hindu, and expresses surprise that a supporter of the National Congress, which aims at promoting union among all classes of the Indian community, should make such a proposal.

LEGISLATION.

Circulation, 500 copies.

Metal Tokens Bill.

The *Aligarh Institute Gazette*, of the 5th May, referring to the objects and reasons of the Metal Tokens Bill, approves of the measure, but urges that, when the Bill is passed, Government should coin more half pice, of which a hundred and twenty-eight go to the rupee and which are of great service to the people in their petty dealings.

POST-OFFICE AND RAILWAY.

Circulation, 298 copies.

Village post-masters.

The *Tuti-i-Hind* (Meerut), of the 8th May, says that formerly village post-offices were placed in charge of village school-masters and police officials, who were paid small additional allowances for the postal work. But the higher educational and police authorities did not approve of the arrangement and ordered their subordinates to break off their connection with the Postal Department. Mr. Badshah, the Postmaster-General of these provinces, however, proved equal to the occasion and at once appointed petty village traders post-masters on Rs. 2-8-0 a month. It is believed that lately, when a postal official went to inspect a village post-office, he found the post-master, who is a gram-parcher, absent from the office. A search was made in the village for the post-master, who was found selling parched gram. The Inspector took him to task for his absence. On this the man replied that his pay was only Rs. 2-8-0 a month, and that consequently he must carry on his trade in order to support himself and his family. He even threatened to resign his post if he were not allowed to sell gram. The Inspector then became silent and simply told him that he must carry on his trade in such a way that postal work

should not suffer. Mr. Badshah had better be made Governor-General for some time. In that case there is reason to think that he may be able to reduce the public expenditure from 80 crores to 80 lakhs a year. The position of these village post-masters is a very unenviable one. Even the *harkaras* or post-messengers consider them their subordinates, inasmuch as the pay of the former, being Rs. 8 a month, considerably exceeds that of the latter. Mr. Badshah had better appoint village sweepers village post-masters. They are specially qualified for the work because they know all the inhabitants of their village, and therefore would be able to distribute letters very easily.

Circulation, 100 copies.

Alleged ill-treatment of Kunwar Lutf Ali Khán, the Judicial Commissioner of Rámpur, by a European railway official at the Chandausi railway station.

The *Nizámu-l-Mulk* (Moradabad), of the 11th May, says that on his way from Chhatari to Rámpur on the 4th May, when Kunwar Lutf Ali Khán had occasion to stay at the Chandausi railway station, he performed his ablutions in front of the refreshment-rooms, using rather a large quantity of water. A European railway official became angry with him for throwing water on the platform, abused him, and forced him to leave the platform. It is a matter of deep regret that railway officials ill-treat even natives of rank and position for small faults. If the water thrown on the platform by Kunwar Lutf Ali Khán caused any inconvenience to Europeans who had occasion to visit the refreshment-rooms, the station-master should have had the water removed by a coolie, making the Kunwar pay the coolie. This would have been a sufficient warning to the Kunwar for the future.

Circulation, 240 copies.

Need for changing the names of Ajodhya and Ajodhya Ghát stations on the Oudh and Rohilkhand line.

A correspondent of the *Asád* (Lucknow), of the 4th May, referring to the Ajodhya and the Ajodhya Ghát stations on the Oudh and Rohilkhand line, says that the names of the two stations being nearly the same, the booking-clerks are likely to make mistakes in the issue of tickets for those stations. The writer then refers to an instance in which tickets to the Ajodhya station were granted by a booking-clerk to some passengers

who had applied for tickets to the Ajodhya Ghát station, and urges that the Ajodhya station should be called the Ranopali station and the Ajodhya Ghát station the Ramghát station.

LOCAL.

Storm at Moradabad.

Circulation, 180 copies.

The *Najmu-l-Akhbár* (Etáwah), of the 8th May, after referring to the great destruction of life and property caused by a severe storm at Moradabad on the evening of the 30th April and to consequent distress among the people, expresses deep regret at the catastrophe and appeals to well-to-do persons to render relief to the sufferers. The *Najmu-l-Akhbár* advises the promoters of the National Congress to suspend the next annual meeting of the Congress and to devote the money collected for defraying the expenses of the meeting to giving help to the unfortunate people of Moradabad. (The *Jám-i-Jamshed*, of the 6th May, the *Nisámu-l-Mulk*, of the 30th April (received on the 6th May), and other newspapers of Moradabad give an account of the terrible storm which burst over Moradabad on the 30th April, referring to the heavy loss of life and property caused by the storm.)

Fire at Moradabad.

Circulation, 60 copies.

The *Tahzíb* (Moradabad), of the 5th May, referring to a disastrous fire which broke out at Moradabad on the 25th April and destroyed many houses and several lives, asks the Municipal Board to order tiled roofs to be substituted in place of straw roofs throughout the city. As a rule the people will readily renew the roofs of their houses and shops in the way proposed. If there be any poor men or widows who are unable to do so owing to their poverty, the Municipal Board can grant them advances for the purpose and subsequently realize the money from them in small instalments.

LIST OF NEWSPAPERS EXAMINED.

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of Publisher.	Date of Paper.	Date of Receipt.	Circulation.
						1888.	1888.	
1	*Adlb-i-Alam* ...	Moráábád ...	Urdú ...	Weekly ...	Muhammad Hádi Husain.	Apl. 21st & 28th,	May 6th & 7th ...	140 copies.
2	*Agrá Akhbár* ...	Agrá ...	,, ...	,, ...	Tajammu-l-Husain ...	May 7th ...	,, 12th ...	200 ,,
3	*Agra Punch* ...	,, ...	,, ...	,, ...	Amír Khán ...	,, 4th & 12th,	,, 6th & 13th,	
4	*Áinu-l-Akhbár* ...	Moráábád ...	,, ...	,, ...	Diláwar Ali ...	Apl. 8th & 16th,	,, 9th ...	90 ,,
5	*Akhbár-i-Alam* ...	Meerut ...	,, ...	,, ...	Muqarrab Husain Khán.	May 8th ...	,, 13th ...	63 ,,
6	*Akhbár-i-Chunár* ...	Chunár ...	,, ...	,, ...	Hanúmán Prasád ...	,, 1st & 8th,	,, 5th & 14th,	215 ,,
7	*Alam-i-Taswir* ...	Cawnpore ...	,, ...	,, ...	Rahmat-ul-lah ...	,, 4th & 11th,	,, 8th & 15th,	200 ,,
8	*Aligarh Institute Gazette.*	Aligarh ...	Urdú-English	Bi-weekly ...	Gulab Rái ...	,, 5th, 8th & 12th,	,, 6th, 10th & 13th.	500 copies (including 380 copies taken by Government).
9	*Almord Akhbár* ...	Almora ...	Hindí ...	Weekly ...	Sadá Nand ...	,, 7th ...	,, 9th ...	85 copies.
10	*Amir-ul-Akhbar* ...	Meerut ...	Urdú ...	,, ...	Amir Ali ...	,, 1st & 8th,	,, 9th & 12th,	
11	*Anjuman-i-Hind* ...	Lucknow ...	,, ...	,, ...	Chandan Lál ...	,, 5th & 12th,	,, 8th & 15th,	160 ,,
12	*Árya Pattra* ...	Bareilly ...	Hindí-Urdú ...	Monthly ...	Báj Bahádur ...	For May	,, 11th ...	425 ,,
13	*Asáh* ...	Lucknow ...	Urdú ...	Weekly ...	Ahmad Ali ...	May 4th & 11th,	,, 5th & 12th,	240 ,,
14	*Bhárat Bandhu* ...	Aligarh ...	Hindí ...	,, ...	Mihir Chand ...	,, ,, ...	,, 7th & 14th,	100 ,,
15	*Bhárat Jiwan* ...	Benares ...	,, ...	,, ...	Rám Krishn Varmá,	,, 7th ...	,, 9th ...	2,000 ,,
16	*Bhárat Sudashá Pravartak.*	Farukhabad ...	,, ...	Monthly ...	Náráyan Dás ...	For April ...	,, ,, ...	360 ,,
17	*Bulbul-i-Hind* ...	Moráábád ...	,, ...	Weekly ...	Kishun Sarúp ...	May 7th ...	May 11th ...	

18	*Dabdaba-i-Qaisarí* ...	Bareilly ...	,, ...	,, ...	Thákur Prasád ...	,, 5th & 12th,	,, 7th & 14th,	250	,,
19	*Dabdaba-i-Sikandarí* ...	Rámpur ...	,, ...	,, ...	Muhammad Husain,	,, 7th ...	,, 9th ...	435	,,
20	*Gaur Káyasth* ...	Alláhábád ...	,, ...	Monthly ...	Sankathá Prasád ...	For April ...	,, ,, ...	135	,,
21	*Gulzár-i-Oudh* ...	Sultanpur ...	,, ...	Weekly ...	Nirotam Dás ...	May 1st & 8th...	,, 6th & 12th,		
22	*Hámí-i-Hind* ...	Alláhábád ...	,, ...	,, ...	Sadaru-l-din ...	Apl. 29th ...	,, 11th ...	400	,,
23	*Hindí Pradíp* ...	,, ...	Hindí ...	Monthly ...	Bálkrishn Bhatt ...	For May ...	,, ,, ...	220	,,
24	*Hindustán* ...	Kálákankar...	,, ...	Daily ...	Gur Datt Sukla ...	May 4th, & 13th,	,, 5th to 14th,	181	,,
25	*Jaipur Gazette* ...	Jaipur ...	Hindí-Urdú...	Bi-weekly ...	Mahábír Prasád ...	,, 2nd 5th 9th & 12th.	,, 6th, 9th, 12th & 15th.	100	,,
26	*Jalwat-i-Ezadí* ...	Meerut ...	Urdú ...	Weekly ...	Muhammad Khalíl...	,, 9th ...	,, 14th ...	130	,,
27	*Jalwa-i-Túr* ...	,, ...	,, ...	,, ...	Maháráj Kishun ...	,, 8th ...	,, 10th ...		
28	*Jám-i-Jamshed* ...	Morádábád ...	,, ...	,, ...	Jamshed Alí ...	Apl. 29th & May 6th.	,, 8th & 13th,	150	,,
29	*Jubilee Paper* ...	Lucknow ...	,, ...	Bi-monthly ...	Saiyid Hasan Jáfar,	May 1st ...	,, 5th ...	310	,,
30	*Kánya Kubj Prakásh,*	,, ...	Hindí ...	Monthly ...	Balbhadra Misra ...	For April ...	,, 9th ...	300	,,
31	*Kásht Pattriká* ...	Benares ...	Hindí-Urdú...	Weekly ...	Lakshmí Shankar Misra, M.A.	May 4th & 11th,	,, 5th & 12th,	501 copies (including 348 copies taken by Government).	
32	*Káyasth Akhbár* ...	Lucknow ...	Urdú ...	,, ...	Rudra Prasád ...	,, 1st & 8th ...	,, 5th & 11th,		
33	*Káyasth Samáchár* ...	Alláhábád ...	,, ...	Monthly ...	Awadh Bihárí ...	For April ...	,, 13th ...	300	copies.
34	*Khatrí Hitkárí* ...	Ágrá ...	,, ...	,, ...	Nihál Chand ...	For May ...	,, 9th ...	150	,,
35	*Khurshíd-i-Afáq* ...	Pilibhít ...	,, ...	Weekly ...	Mashar Ahsan Khán,	May 7th ...	,, ,, ...	200	,,
36	*Mashír-i-Qaisar* ...	Lucknow ...	,, ...	,, ...	Ghulám Muhammad,	,, 8th ...	,, 10th ...	200	,,
37	*Matla-i-Núr* ...	Cawnpore ...	,, ...	,, ...	Durgá Prasád ...	,, 5th & 12th,	,, 8th & 15th,	47	,,
38	*Mazáq-ul-Fuzalá* ...	Rámpur ...	,, ...	,, ...	Muhammad Razá ...	,, 10th ...	,, 15th ...	150	,,
39	*Meerut Gazette* ...	Meerut ...	Hindí ...	Monthly ...	Pandit Gauri Datt ...	For April ...	,, 7th ...		
40	*Mihr-i-Nímroz* ...	Bijnor ...	Urdú ...	Weekly ...	Karímu-i-lah ...	May 7th ...	,, 10th ...	250	,,
41	*Mufíd-i-Ám* ...	Ágrá ...	,, ...	Tri-monthly,	Ahmad Khán ...	,, 1st & 10th,	,, 6th & 14th,	100	,,
42	*Muraqqa-i-Takzíb* ...	Lucknow ...	,, ...	Monthly ...	Bihárí Lál ...	For April ...	,, 5th ...	125	,,
43	*Naiyar-i-Azam* ...	Morádábád ...	,, ...	Weekly ...	Amjad Alí ...	Apl. 30th & May 7th.	,, 6th & 12th,	180	,,

List of newspapers examined—(concluded).

No.	Name.	Locality.	Language.	Monthly, weekly, or otherwise.	Name of publisher.	Date of paper.	Date of receipt.	Circulation.
						1888.	1888.	
44	*Najmu-l-Akhbár* ...	Etáwah ...	Urdú ...	Bi-weekly ...	Rúhu-l-lah Khán ...	May 4th, 8th & 12th.	May 6th, 9th & 15th.	180 copies.
45	*Najmu-l-Hind* ...	Morádábád ...	,, ...	Weekly ...	Avtár Krishn ...	Apl. 23rd & 30th,	,, 5th & 10th,	250 ,,
46	*Nasím-i-Hind* ...	Fatehpur ...	,, ...	,, ...	Kunj Bihári Lál ...	,, 23rd ...	,, 5th ...	50 ,,
47	*Nasím-i-Jaunpur* ...	Jaunpur ...	,, ...	,, ...	Muhammad Isháq ...	,, 3rd & 24th.	,, 9th & 12th,	50 ,,
48	*Nizámu-l-Mulk* ...	Morádábád ...	,, ...	,, ...	Fahímu-l-dín ...	,, 30th & May 11th.	,, 6th & 14th	100 ,,
49	*Núru-l-Anwár* ...	Cawnpore ...	,, ...	,, ...	Abdu-l-Hamíd ...	May 5th ...	,, 10th ...	306 ,,
50	*Nyáya Sudhá* ...	Hardá ...	Maráthi-English.	,, ...	Básudeva Bháskar ...	,, 9th ...	,, ,, ...	400 ,,
51	*Oudh Akhbár* ...	Lucknow ...	Urdú ...	Daily ...	Sheo Prasád ...	,, 5th to 15th,	,, 6th to 15th,	595 copies (including 94 copies taken by Government).
52	*Oudh Punch* ...	,, ...	,, ...	Weekly ...	Sajjád Husain ...	,, 3rd & 10th,	,, 6th & 14th,	450 copies.
53	*Prágdg Samáchár* ...	Alláhábád ...	Hindí ...	,, ...	Dewakí Nandan ...	,, 7th, & 14th,	,, 7th & 14th,	500 ,,
54	*Prince of Wales' Gazette.*	Meerut ...	Urdú ...	,, ...	Mahárájkishun ...	,, 4th & 12th,	,, 7th & 15th	
55	*Rahbar* ...	Morádábád ...	,, ...	,, ...	Partáb Kishun ...	Apl. 28th & May 4th.	,, 6th & 10th,	
56	*Rájputánd Gazette* ...	Ajmere ...	Hindí-Urdú...	,, ...	Murád Ali ...	May 7th ...	,, 10th ...	432 ,,
57	*Ratn Prabhákar* ...	Ratlam ...	Urdú ...	,, ...	Muhammad Abdu-l-Haq.	,, 3rd ...	,, 12th ...	150 ,,

58	*Rohilkhand Punch*	...	Morádábád	...	,,	...	,,	...	Jamshed Alí	...	Apl. 29th & May 6th.	,, 8th & 13th,	150	,,
59	*Rozénah*	...	Lucknow	...	,,	...	Bi-weekly	...	Tegh Bahádur	...	May 7th & 10th,	,, 9th & 11th,	113	,,
60	*Sajjan Kírti Sudhákar,*		Udaipur	...	Hindí	...	Weekly	...	Banshi Dhár	...	,, 7th ...	,, 11th ...	160	,,
61	*Shula-i-Túr*	...	Cawnpore	...	Urdú	...	,,	...	Jamná Prasád	...	,, 8th ...	,, 10th ...	95	,,
62	*Subodh Sindhu*	...	Khandwa	...	Maráthí-Hindi.		,,	...	Lakshman Anant	...	,, 2nd & 9th ...	,, 5th & 12th,	200	,,
63	*Surma-i-Rozgár*	...	Agrá	...	Urdú	...	,,	...	Itrat Husain	...	,, 8th ...	,, 10th ...	258	,,
64	*Surúr-i-Qaisarí*	...	Rámpur	...	,,	...	,,	...	Muhammad Razá	...	,, 10th ...	,, 15th ...	137	,,
65	*Tahzíb*	...	Morádábád	...	,,	...	,,	...	Muzaffar Ali Khán,		,, 5th & 12th,	,, 8th & 15th,	60	,,
66	*Tamannái*	...	Lucknow	...	,,	...	,,	...	Púran Chand	...	,, 1st & 8th,	,, 5th & 11th.	125	,,
67	*Tátí-i-Hind*	...	Meerut	...	,,	...	,,	...	Sajjád Husain	...	Apl. 30th & May 8th.	,, 5th & 10th,	298	,,
68	*Vritt Dhárá*	...	Dhár	...	Maráthí-English.		,,	...	Balwant Káshi Náth,		May 3rd & 10th,	,, 6th & 13th,	130	,,
69	*Zarifu-l-Hind*	...	Meerut	...	Urdú	...	,,	...	Sábit Alí	...	,, 1st & 8th,	,, 5th, & 11th,	250	,,

ALLAHABAD:
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